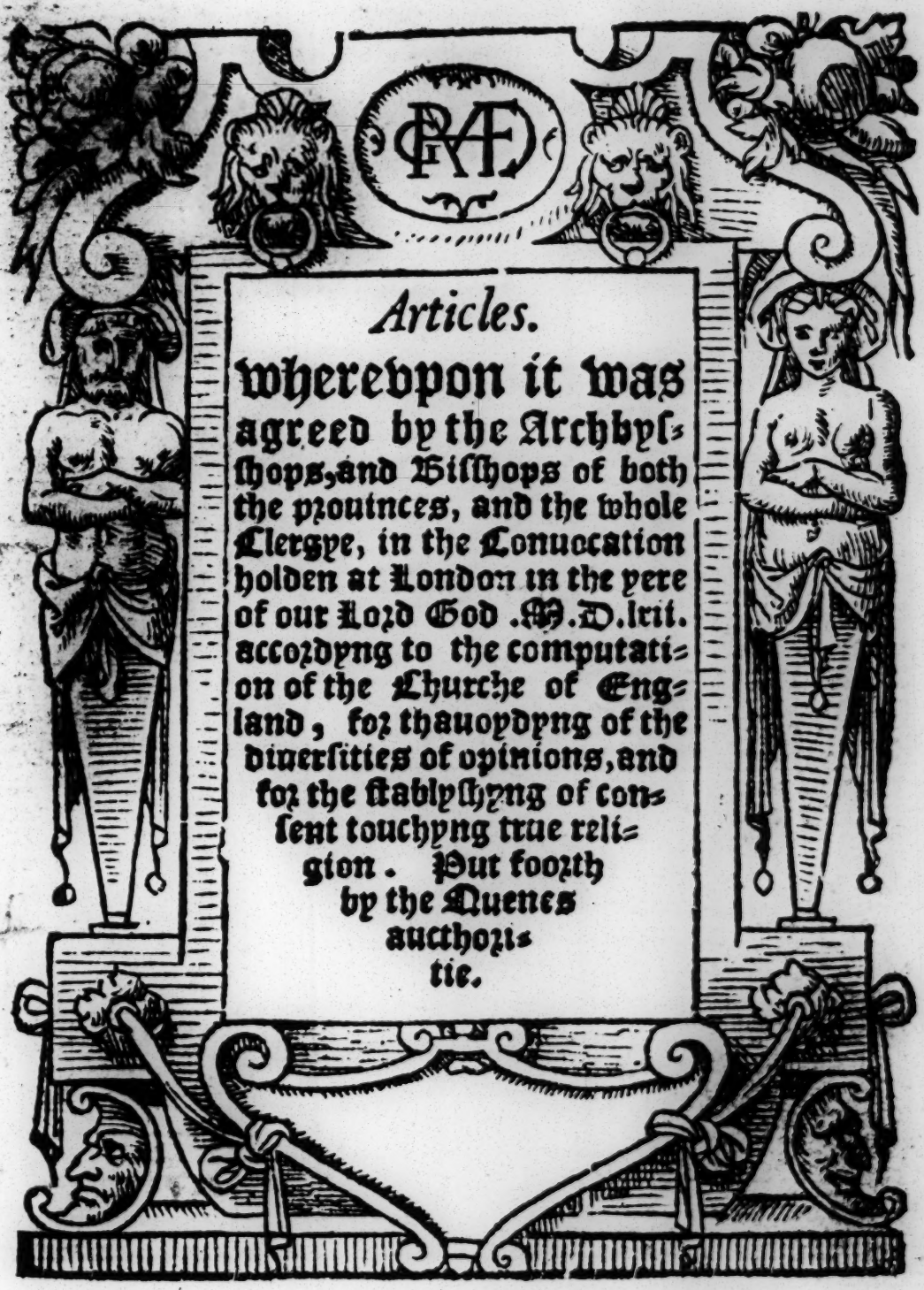

Articles.

wherevpon it was agreed by the Archbyſſhops, and Biſſhops of both the prouinces, and the whole Clergye, in the Conuocation holden at London in the yere of our Lord God .M.D.lvii. accordyng to the computation of the Churche of England, for thauoydyng of the diuerſities of opinions, and for the ſtablyſhyng of conſent touchyng true religion. Put forth by the Quenes auctho-ritie.

10039 b

Articles.

¶ Of fayth in the holy Trinitie.

THere is but one liuing & true God, and he is euerlastyng, without bodye, partes, or passions, of infinite power, wisdome, and goodnes, the maker and preseruer of all thynges both visible and inuisible. And in vnitie of this Godhead there be three persons, of one substaunce, power and eternitie, the father, the sonne and the holy ghost. Deut: 4. 35. 39. Iohan: 5. 7.

¶ That the Word or sonne of God was made very man.

¶ The Sonne, which is the word of the father, begotten from euerlastyng of the father, the very and eternall GOD, of one substaunce with the father, toke mans nature

in the wombe of the blessed virgin of her substaunce. So that two whole and perfect natures, that is to saye, the Godhead and manhod were ioyned together in one person, neuer to be deuided, whereof is one Chryste, very God, and very man, who truely sustred, was crucified, dead, and buryed, to reconcyle his father to vs, and to be a sacrifice for all synne, both originall and actuall. Joan: 1. 14. Phil: 2. 6. Heb: 2. 17. 4. 15. Act: 13. 25. Rom: 13.

3 Quemadmodum Christus pro nobis mortuus est et sepultus ita etiam credendus ad inferos descendisse.

¶ Of the goyng downe of Chryst into hell.

3 ¶ As Chryste dyed and was buryed for vs: so also it is to be beleued that he went downe into hell. Hebr: 7. 27. et 9. 26. 10. 12. Galat: 3. 13.

❧ Of the resurrection of Chryst.

4 ❧ Chryst dyd truely ryse agayne from death, and toke agayne his body.

4 Christus vere a mortuis resurrexit, suumque corpus

bodye with flesshe, bones, and all thynges apperteynyng to the perfection of mans nature, wherwith he ascended into heauen, and there sytteth, vntyll he returne to iudge all men at the last day. Act: 2. 24. Rom: 6. 4.

Of the holy ghost.

5 The holy ghost proceading frō the father and the sonne, is of one essence, maiestie, & glory, with the father & the sonne, very and eternall God. Hebr: 7. 3. Joan: 14. 6 & 15. 26.

The doctrine of holye Scripture, is sufficient to saluation.

6 Holy Scripture conteyneth al thynges necessary to saluation: so that whatsoeuer is not read therin, nor maye be proued thereby, is not to be required of any manne, that it should be beleued as an article of the fayth, or be thought re- 2 Tim: 3. 16

quisite as necessary to saluation.

By the namyng of holy Scripture, we do vnderstande those Canonicall bookes of the olde and new Testament, of whose aucthoritie, was neuer any doubt in the Church.

¶ The names and number of the Canonicall bookes.

Genesis.	Ruth.	Psalmes.
Exodus.	2. Samuel.	Prouerbes.
Leuiticus.	2. Kynges.	Eccles. or preacher.
Numeri.	2. Cronicles.	Cantica, or song of Salomon.
Deuteronom.	2. Esdre.	4. Prophet. ye greater
Josue.	Hester.	12. prophet, the lesse.
Judges.	Job.	

As for the other bookes (as Jerome saith) the Church doth reade for example, and for good instruction of lyuyng: But yet doth it not apply them to establyshe any doctrine. Such are these folowyng.

3. and. 4. of Esdras.	Judith.
The booke of Wisdome.	Tobias.
Jesus the sonne of Syrach.	Machabies. 2.

All

All the bookes of the newe Testament, as they are cõmonly receaued, we do receaue, and accompt them for Canonicall.

¶ Touching the olde Testament.

¶ The olde Testament is not contrary to the newe. For both in the olde and newe Testamentes, euerlastyng lyfe is offred to mankynde by Chryst, who is the onlye mediatour betwene God and man, being both God and man. Wherfore they are not to be harde, whiche fayne that the olde fathers dyd loke only for transitorye promyses. Although the lawe geuen by Moyses as touchyng ceremonies and rites, do not binde Christian men, nor the ciuill preceptes thereof,

ought of necessitie to be receaued in any common wealth: yet notwithstandyng, no Christian man whatsoeuer, is free from the obedience of the commaundementes which are called morall.

¶ The three Credes.

¶ The three Credes, Nicene Crede, Athanasius Crede, & that which is cōmonly called the Apostles Crede, ought throughly to be receaued & beleued. For they maye be proued by moste certayne warraunties of holy Scripture.

¶ Of originall or birth synne.

¶ Originall synne standeth not in the folowyng of Adam (as the Pelagians do vaynely talke) but it is the fault and corruption of the nature of euery man, that naturally

rally is engendred of the offspringe of Adam, wherby man is very far gone from his former ryghteoulnes which he had at his creation, and is of his owne nature geuen to euyll: so that the flesh desireth alwayes contrary to the spirite, & therfore in euery person borne into this worlde, it deserueth Gods wrath and dampnation. And this infection of nature doth remayne, yea, in them that are baptysed, wherby the lust of the flesh, called in greke φρόνημα σαρκός which some do expounde the wisedome, some, sensualitie, some, the affection, some, the desyre of the flesh, is not subiecte to the lawe of God. And although there is no cõdempnation for them that beleue & are baptised: yet the Apostle doth confesse, that concupiscence and lust, hath of it selfe the nature of synne.

Articles:

¶ Of free Wyll.

¶ The condition of man after the fall of Adam is suche, that he can not turne & prepare hym selfe by his owne naturall strength, and good workes, to fayth, and callyng vpon God. Wherfore we haue no power to do good workes, pleasaunt and acceptable to god, without the grace of God by Christ preuentyng vs, that we maye haue a good wyll & workyng in vs, when we haue that good wyll. Gen: 4. 24 Rom: 9. 7. 1 Cor: 2. 14. 2 Cor: 3. 5 Phil: 2. 13

¶ Of the iustification of Man.

¶ We are accompted ryghteous before God, onlye for the merite of our Lorde and Sauiour Jesus Christe, by fayth, and not for our owne workes or deseruynges. Wherefore, that we are iustified by fayth

fayth only, it is a moste wholsome doctrine, and full of comforte, as more largelye is expressed in the Homyly of Justification. 1 Cor: 2

¶ Of good workes.

¶ Albeit that good workes, whiche are the fruites of fayth, and folowe after iustification, cannot put away our synnes, and endure the seueritie of Gods iudgement: yet are they pleasyng and acceptable to God in Christ, and do spryng out necessaryly of a true and lyuely fayth, insomuch that by them a lyuely fayth may be as euidently knowen, as a tree discerned by the fruite.

Workes before iustification.

¶ Workes done before the grace of Christe, and the inspiration of his spirite, are not pleasaunt to God,

God, forasmuch as they spring not of fayth in Jesu Christ, neyther do they make men meete to receaue grace, or (as the schole aucthours saye) deserue grace of congruitie, but because they are not done as God hath wylled and cõmaunded them to be done, we doubt not but they haue the nature of synne.

Workes of supererogation.

¶ Voluntary workes besydes, ouer and aboue Gods commaundementes, which they call workes of supererogation, can not bee taught without arrogancye and impietie. For by them, men do declare that they do not only render vnto God as muche as they are bounde to do: but that they doo more for his sake, then of bounden duetie is required, wheras Christ saith playnly: when ye haue done all

all that are commaunded, say, we be vnprofitable seruauntes.

¶ No man is Without sinne but Christ alone.

¶ Christ in the trueth of our nature, was made lyke vnto vs in all thinges (sinne onely except) from which he was clearely voyde, both in his flesshe and in his spirite. He came to be the Lambe without spot, who by sacrifice of him selfe, made once for euer, should take away the sinnes of the worlde, and sinne (as S. Iohn sayth) was not in him. But the rest, although we be baptised, and borne agayne in Christe, yet we offende in many thinges, and yf we say we haue no sinne, we deceyue our selues, and the truth is not in vs.

¶ Of sinne after baptisme.

¶ Euery

¶ Of sinne after baptisme.

16 ¶ Euery deadly sinne wyllyngly committed after baptisme, is not sinne agaynst the holy ghost, and vnpardonable. Wherfore the place for penitence, is not to be denyed, to such as fal into sinne after baptisme. After we haue receyued the holy ghost, we maye depart from grace geuen, and fall into synne, and by the grace of GOD, we may ryse agayne and amende our lyues. And therfore they are to be condemned, which say, they can no more sinne as longe as they lyue here, or denye the place of forgeuenes to suche as truely repent and amende theyr lyues.

¶ Of Predestination and election.

17 ¶ Predestination to lyfe, is the euerla-

Articles.

euerlasting purpose of God, wher-
by (before the foundations of the
worlde were layde) he hath con-
stantly decreed, to delyuer from
curse and damnation, those whom
he hath chosen in Chryste out of
mankinde, and to bryng them by
Chryst to euerlastyng saluation,
as vesselles made to honoure
wherupon, such as haue so ex-
cellent a benefite of god, geuen vn-
to them, be called, according to
Gods purpose by hys spirite wor-
kyng in due season. They through
grace obey the callynge, they be
iustified freely, they bee made
sonnes of GOD by adoption, they
be made lyke the Image of hys
onely begotten sonne Jesu Christ,
they walke religiously in good
workes, and at length by Goddes
mercy, they attayne to euerlasting
felicitie.

10039 b

14 Quemadmodum praedestinationis et electionis nostrae in Christo pia consideratio, dulcis suavis et ineffabilis, consolationis plena est vere piis, et iis qui sentiunt in se vim spiritus Christi facta carnis et membra quae adhuc sunt superiorem mortificantem animum ad caelestia et stupra rapientem: tum quia fidem nostram de aeternâ salute consequendâ per Christum plurimum stabilit atque firmat, tum quia amorem nostrum in Deum vehementer accendit. Ita hominibus curiosis carnalibus et spiritu Christi destitutis ob oculos perpetuo versans praedestinationis Dei sententiam perniciosissimum est praecipitium unde illos diabolus pertrudit vel in desperationem vel in aeque perniciosam ~~[illegible]~~ impurissimae vitae securitatem.

Articles.

As the godly consideration of predestination, and our election in Chryst, is full of sweete, pleasaunt, and vnspeakeable comfort to godly persons, and such as feele in them selues, the working of the spirite of Christe, mortifyinge the workes of the fleshe, and theyr earthly members, and drawing vp their mynde to hygh and heauenly thynges, aswell because it doth greatly establyshe, and confyrme their faith of eternall saluation to be enioyed through Chryst, as because it doth feruently kindle their loue towardes God: So for curious and carnall persons, lackyng the spirite of Christ, to haue continually before theyr eyes, the sentence of Gods predestination, is a most daungerous downfall, wherby the deuyll doth thrust them eyther into desperation, or into rechlesnes

lesnes of most vncleane lyuyng, no lesse perylous than desperation. Furthermore, we muste receaue Gods promyses in such wyse, as they be generally set forth to vs in holy Scripture, & in our doinges, that wyl of God is to be followed, which we haue expressely declared vnto vs in the word of God.

¶ We must trust to obteyne eternall saluation, only by the name of Christ.

¶ They also are to be had accursed and abhorred, that presume to saye, that euery man shalbe saued by the lawe or sect whiche he professeth, so that he be diligent to frame his lyfe accordynge to that lawe, and the lyght of nature. For holy Scripture doth set out vnto vs only the name of Jesus Christ, whereby men must be saued.

¶ Of the Church.

¶ The visible Church of Christ, is a congregation of faythfull men, in the whiche the pure worde of God is preached, & the Sacramentes be duely ministred, accordyng to Christes ordinaunce, in al those thynges that of necessitie are requisite to the same.

As the Churche of Jerusalem, Alexandria, & Antioche, haue erred: so also the Churche of Rome haue erred, not only in their liuing and maner of ceremonies: but also in matters of theyr fayth.

¶ Of the aucthoritie of the Church.

¶ It is not lawful for the Church to ordeyne any thyng that is contrary to Gods worde written, neyther may it so expounde one place of Scripture, that it be repugnaunt

naunt to an other. Wherefore, although the Churche be a witnes, and a keper of holy wryt: yet as it ought not to decree any thyng agaynste the same, so besydes the same, ought it not to enforce any thing to be beleued for necessitie of saluation.

¶ Of the aucthoritie of generall Counsels.

¶ Generall counsels may not be gathered together without the cōmaundement and wyll of princes. And when they be gathered together (forasmuche as they bee an assemblye of menne, whereof all be not gouerned with the spirite & word of God) they maye erre, and somtime haue erred, euen in thynges perteynyng vnto God. Wherefore, thynges ordeyned by them,

 as

10039 b

as necessary to saluation, haue neither strength nor auctoritie, vnlesse it maye be declared, that they be taken out of holy Scripture.

¶ Of Purgatory.

¶ The Romyshe doctrine concernyng purgatory, pardons, worshipyng and adoration aswel of ymages, as of reliques, and also inuocation of saintes, is a fond thyng, vainly fayned, and grounded vpon no warrauntie of Scripture, but rather repugnaunt to the word of God.

¶ No man may minister in the congregation, except he be called.

¶ It is not lawfull for any man to take vpon hym the office of publique preachyng, or ministryng the sacramentes in the congregation, before he be lawfully called & sent to

to execute the same. And those we ought to iudge lawfully called and sent, which be chosen and called to this worke by men, who haue publike auctoritie geuen vnto them in the congregation, to call & sende mynysters into the Lordes vyneyarde.

¶ Men must speake in the congregation, in such tongue as the people vnderstandeth.

¶ It is a thyng plainely repugnaunt to the word of God, to haue publique prayer in the Church, or to minister the Sacramentes in a tongue not vnderstanded of the people.

Of the Sacramentes.

¶ Sacramentes ordeyned of Christ, be not only badges and tokens of Christen mens profession:

10039 b

but rather they be certeyne sure witnesses, and effectuall signes of grace, & gods good wyll towardes vs, by the which he doth worke invisibly in vs, and doth not onelye quicken, but also strengthen and confirme our fayth in hym.

There are two Sacramentes ordeyned of Christe our Lorde in the Gospell, that is to saye, Baptisme and the Supper of the Lorde.

Those fyue, commonlye called Sacramentes, that is to say, Confirmation, Penaunce, Orders, Matrimony, and extreme annoylyng, are not to be accompted for Sacramentes of the Gospell, being such as haue growen partly of the corrupte folowyng of the Apostles, partly are states of lyfe allowed in the scriptures: but yet haue not lyke nature of Sacramentes with

with Baptisme and the Lordes Supper. In which sort, neyther is penaunce, for that it hath not any visible signe, or ceremonie, ordeyned of God.

The Sacramentes were not ordeyned of Chryst to be gased vpon, or to be caryed about: but that we shoulde duely vse them. And in such onlye as worthely receaue the same, they haue a wholsome effecte and operation. But they that receaue them vnworthelye, purchase to themselues damnation, as Saint Paule saith.

¶ The wickednes of the Ministers, doth not take away the effectuall operation of Gods ordinaunces.

¶ Although in the visible Church

10039 b

the euyl be euer myngled with the good, and sometime the euyll haue chiefe aucthoritie in the ministration of the worde and Sacramentes: yet forasmuche as they do not the same in theyr owne name, but do minister by Chrystes commission and aucthoritie, we maye vse their ministery both in hearynge the worde of God, and in the receyuyng of the Sacramentes. Neyther is theffect of Gods ordinaunces taken awaye by theyr wickednes, nor the grace of Gods gyftes diminished from suche as by fayth and ryghtlye receaue the Sacramētes ministred vnto them, which be effectual because of Christes institution & promyse, although they be ministred by euyll men.

Neuerthelesse, it apperteyneth to the discipline of the Churche, that enquiry be made of such, and that they

Ad ecclesiae tamen disciplinam pertinet ut in malos ministros inquiratur, accusentur

they be accused by those that haue knowledge of theyr offences, and finally, beyng founde gyltie by iust iudgement, be deposed.

¶ Of Baptisme.

¶ Baptisme is not onlye a signe of profession, & marke of difference, whereby christian men are discerned from other that be not christened: but it is also a signe and seale of our newe byrth, whereby as by an instrument, they that receaue baptisme ryghtly, are grafted into the Churche, the promises of the forgeuenes of sinne, and our adoptiō to be the sonnes of God, by the holy ghost are visibly signed & sealed, fayth is confirmed, and grace encreased, by vertue of prayer vnto God. The baptisme of young children, is in any wyse to be reteyned in the Churche, as moste agreable with

27

10039 b

with the institution of Christ.

Rom: 5. 6. 1 Cor: 15. Colos: 2.

¶ Of the Lordes supper.

The supper of the Lorde, is not onely a signe of the loue that Christians ought to haue among themselues one to another: But rather it is a Sacrament of our redemption by Christes death. Insomuch that to suche as ryghtly, worthely, and with faith receyue the same, the bread whiche we breake, is a Communion of the body of Christ, and likewise the cuppe of blessing, is a Communion of the bloud of Christ. 1 Cor: 10. 11.

Transubstantiation, or the change of the substaunce of bread and wyne, into the substaunce of Christes body and bloud, cannot be proued by holy wryt: But is repugnaunt to the playne wordes of scrip-

scripture, peruerteth the nature of a Sacrament, and hath geuen occasion to many superstitions.

2 The body of Chryst, is geuen, taken, and eaten in the supper, after a heauenly and spirituall maner onely. But the meane wherby the bodye of Chryste is receyued, and eaten in the supper, is fayth.

3 The Sacrament of the Lordes supper, was not by Christes ordinaunce reserued, caryed about, lifted vp, nor worshipped.

¶ Of both kindes.

4 The cuppe of the Lorde is not to be denyed to the laye people. For both the partes of the Lordes Sacramente, by Christes ordynaunce and commaundement, ought to be ministred to all Christen men alyke.

Of

¶ Of the one oblation of Christ fynyshed vpon the Crosse.

31. ¶ The offrynge of Chryste once made for euer, is the perfect redemption, the pacifying of gods displeasure, & satisfactiō for all the sinnes of the whole world, both originall and actuall, and ther is none other satisfaction for synne, but that alone. Wherfore the sacrifices of Masses, in the whyche it was commonly sayde, that the Priestes dyd offer Chryst for the quicke and the dead, to haue remission of payne or gylt, were forged fables and daungerous deceites.

Of the Mariage of priestes.

32. ¶ Bishops, Priestes, & Deacons, are not cōmaunded by Gods lawe, eyther to vowe the estate of single lyfe, or to abstayne from maryage. Therfore it is lawfull also for them as

as for all other Christian men, to marry at theyr owne discretion, as they shall iudge the same to serue better to Godlynes.

¶ Excommunicate persons are to be auoyded.

¶ That person whiche by open denunciation of the Churche, is ryghtly cutte of from the vnitie of the Church, and excommunicate, ought to bee taken of the whole multitude of the faythfull, as an heathen and Publican, vntyll he be openly reconciled by penaunce, and receaued into the Churche by a iudge that hath aucthoritie therto. 33

¶ Of the traditions of the Church.

¶ It is not necessary that traditions & ceremonies, be in al places one. 34

one, or vtterly like, for at all times, they haue ben dyuers, and may be chaunged according to the diuersitie of countreys, tymes, and mens maners: so that nothyng be ordeyned agaynst Gods worde. Whosoeuer through hys pryuate iudgement, wyllyngly and purposely doth openly breake the traditions and ceremonyes of the Churche, whiche be not repugnaunt to the worde of God, and be ordeyned and approued by common aucthoritie, ought to be rebuked openly, (that other may feare to do the lyke) as one that offendeth against the common order of the Church, and hurteth the aucthoritie of the magistrate, and woundeth the consciences of the weake brethren.

Euery particuler or nationall Churche, hath aucthoritie to ordeyne, chaunge, and abolyshe ceremonyes,

monyes, or rytes of the Churche, ordeyned onely by mans auctho-ritie, so that all thynges be done to edifiyng.

The seconde booke of Homelyes, the titles wherof we haue ioyned vnder thys article, do conteyne a godly and wholsome doctryne, and necessary for this tyme, as doth the former booke which was set forth at London vnder Edward the first. And therfore are to be read in our Churches by the Ministers diligentlye, playnely, and distinctlye, that they may be vnderstanded of the people.

The names of the Homelies

1 Of the ryght vse of the Church.
2 Agaynst peryll of Idolatry.
3 Of reparing and keping cleane of Churches.
4 Of good workes, first of fasting

Against

5 Agaynst Gluttony and dronkennesse.
6 Agaynst excesse of apparell.
7 Of Prayer.
8 Of the place & tyme of prayer.
9 That cõmon prayers and Sacramentes ought to be ministred in a toung knowen.
10 Of the reuerent estimation of Gods worde.
11 Of almes doyng.
12 Of the Natiuitie of Chryst.
13 Of the passion of Chryst.
14 Of the resurrection of Chryst.
15 Of the worthye receauyng of the Sacramente of the bodye and bloud of Chryst.
16 Of the gyftes of the holy ghost
17 For the Rogation dayes.
18 Of the state of Matrymony.
19 Agaynst Idlenesse.
20 Of Repentaunce.
21 Agaynst rebellion

¶ The Booke of consecration of Archbyshops and Byshops, and ordering of Prieſtes and Deacons, lately ſet fooryth in the tyme of the moſt noble kyng Edwarde the. vi. and confirmed at the ſame time by aucthoritie of Parliamente, doth conteyne all thynges necessary to ſuch consecration and ordering: neyther hath it any thyng, that of it ſelfe is ſuperſtitious or vngodly. And therfore, whoſoeuer are conſecrate, or ordered according to the rytes of that booke, ſence the ſecond yere of the aforenamed kyng Edwarde, vnto this tyme, or hereafter ſhalbe conſecrated or ordered according to the ſame rytes, we decree all ſuch to be ryghtly, orderly, & lawfully conſecrated & ordered.

36

¶ Of Cyuill Magiſtrates.

¶ The Quenes Maieſtie hath

37 Regia

the chiefe power in this Realme of Englande, and other her dominions, vnto whom the chiefe gouernement of all estates of this Realme, whether they be Ecclesiasticall, or not, in all causes doth apperteyne, and is not, nor ought to be subiect to any forreyne iurisdiction.

Where we attribute to the Quenes Maiestie, the chiefe gouernement, by whiche tytles we vnderstande the myndes of some slaunderous folkes to be offended, we geue not to our Princes, the ministryng eyther of Gods worde, or of Sacramentes, the whiche thyng, the Iniunctions also lately set forth by Elizabeth our Quene, doth moste plainelye testifie: But that only prerogatiue which we se to haue ben geuen alwayes to all godly Princes in holy Scriptures

by

by God himselfe, that is, that they should rule all estates and degrees cõmitted to theyr charge by God, whether they be Ecclesiasticall, or no, and restrayne with the cyuill swoord, the stubborne & euyl doers.

The Bysshop of Rome hath no iurisdiction in thys Realme of Englande.

The Cyuill lawes, may punyshe Christian men with death, for heynous and greuous offences.

It is lawefull for Christen men, at the cõmaundemente of the magistrate, to weare weapons, and serue in the warres.

¶ Christen mens goodes are not common.

¶ The ryches and goodes of Christians, are not cõmon, as touching the right, title, and possession of the same, as certeyne Anabaptistes do falsely

falsely boaste. Notwithstandynge, euery man ought of suche thynges as he possesseth, liberallye to geue almes, accordyng to his habilitie.

¶ Christen men may take an othe.

¶ As we confesse, that bayne and rashe swearyng is forbydden Christen menne, by our Lorde Jesus Christ, and James his Apostle: So we iudge that Christyan religion doth not prohibite, but that a man maye swere, when the Magistrate requireth, in a cause of fayth and charitie, so it be done accordyng to the Prophetes teachyng, in iustice, iudgement, and trueth.

Imprinted at London in Powles Church yarde by Richard Jugge and John Cawood, Printers to the Quenes Maiestie.

Cum priuilegio Regiæ Maiestatis.

10039 4

10039 b

England